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THE BEOTHUK INDIANS.

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Third Article.

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Among the three vocabularies which I have recently had the good fortune of receiving, there is one just as old as the century, and another comes from an aged person who has actually heard words of the language pronounced by a Beothuk Indian. I take pleasure in placing these lists before the Society, together with a number of new ethnographic facts gathered in the old haunts of the extinct race, which will prove to be of scientific value.

BIBLIOGRAPHY.

Since my first article the following publications on the Beothuk Indians have come to my notice :

Blake, Mrs. Edith: "The Beothuk Indians," in the monthly periodical, *Nineteenth Century* (Kegan & Co., publishers, London), December, 1888, pp. 899-918. This article contains important extracts from J. Cartwright's manuscript and interesting details about Shanandithit. An American reprint of the *Nineteenth Century* is published by Leonard Scott, New York City.

Murray, Chas. Aug. (author of the "Prairie Bird," etc.): "The Red Indians of Newfoundland." Philadelphia: T. B. Peterson, 98 Chestnut street (no date, about 1850?); illustrated. The book is pure fiction; the first chapter alone contains some ethnologic points.

New York Herald, Correspondence of. Date specified below.

Stearns, Winfrid Alden: "Labrador: A Sketch of its Peoples, its Industries," etc. Boston: Lee & Shepard, 1884. Small 8vo, 8 and 295 pages. The description, pp. 254-272, suggests interesting comparisons of the Labrador Indians with the Beothuks.

Storm, Prof. Gustav: "Studies on the Vineland Voyages." In *Mémoires de la société royale des antiquaires du Nord*; nouvelle série. Copenhague, 1838. 8vo. The Beothuks are spoken of, pp. 361, 362. Storm assumes, that the Helluland of the Norse explorers was Labrador; Vineland, Nova Scotia; Markland, Newfoundland.

The Harbor Grace Standard and Conception Bay Advertiser: Linguistic and biographic article. Date specified below.

ETHNOGRAPHIC NOTES.

While returning from one of his annual explorations in the autumn of 1882, Mr. James P. Howley met Mr. Duggan, who owns a settlement at La Scie, one of the more northern harbors of Newfoundland, in north-east part of the isle; he informed him that numerous stone implements and utensils had at various times been found in his neighborhood, especially at Pacquet and Fleur-de-lys harbors,* and that the officers of the French men-of-war, as well as the fishermen of that nationality, who annually frequent that part of the island, took away many of these relics. He noticed that the marine officers took special care in collecting such specimens, and hence they may have been commissioned to do so by one or some of the scientific institutions of France. At Fleur-de-lys, he stated, many stone pots were found, the material having been evidently quarried from the steatite rock occurring in the neighborhood. Many cavities are seen in the rock corresponding with the size of the pots themselves, while others are still there half-grooved out. His description of the process, by which he supposed the Indians performed this difficult task, struck Mr. Howley forcibly as being identical with the one described in Lieut. Geo. M. Wheeler's "Reports," Vol. vii, pp. 117-121 ("The Method of Manufacture of Soapstone Pots." By Paul Schumacher; with illustration exhibiting method, p. 121).

A pipe of black marble found on an island in White Bay, and given away by Mr. Duggan's father to one of the French ship captains about 1850, had a large bowl and was beautifully finished, but part of the stem was broken off. The carved figure of what seemed to be a dragon rested against the inner side of the bowl, with its head projecting over the edge of the latter, while the tail was twisted around the stem (a similarly carved pipe from Vancouver's Island was deposited in the Geological Museum, Ottawa). Before this it had always been asserted that the Beothuks were not acquainted with tobacco or any narcotic usages; but they had a word for tobacco, *nechwa*, and *kinnikinnik* as well as *red-rod* are abundant upon the island; when the Miamaes have run short of the white man's tobacco, they make use of these. Black marble exists not far from where the pipe was found.

While engaged in locating land and making a survey of the Bay of

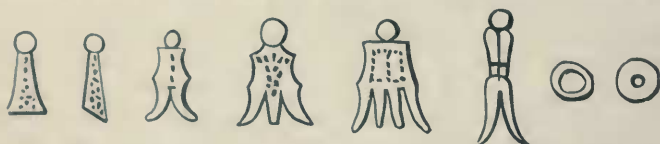
* Fleur-de-lys island and harbor is situated near Partridge Point, in 50° 7' Lat.

Exploits during the summer season of 1886, Mr. J. P. Howley had the opportunity of conversing with some of the oldest settlers, who saw and remembered well the last individuals of the Red Indian race. He also collected a number of relics from an old burial place of theirs, which was known as such to the fishermen for the last thirty-five years, and hence had been ransacked repeatedly and by different parties. Lloyd visited it when there and took away everything he could find. While overhauling this interesting spot, Mr. Howley found a number of curiously fashioned and carved bone ornaments, with fragments of human skeletons scattered about. The latter appear to be of little scientific value. In another part of the Great Bay of Notre Dame, the interesting and valuable find of the mummified body of a boy, about ten years old, was made. Besides this, the following objects were found there and afterwards placed on exhibition at St. John's, in 1886:—the skull and leg bones of an adult male, several stone implements, a large number of ingeniously carved bone ornaments, models of canoes, cups, dishes, etc., made of birch bark, beautifully sewn together and all daubed with red ochre; fragments of deer-skin dresses, models of bows, arrows, paddles, a package of dried fish bound up in a casing of birch bark, and other articles. In the mummy a few of the neck vertebræ are disconnected, and one of the hands is missing, but otherwise the body of the boy is perfectly preserved. It is doubled up with the knees against the stomach, feet slightly crossed, arms folded across the chest, and when found it lay on the left side. The skin is intact, even the finger and toe nails being uninjured. The fleshy portions appear to have dried up completely, leaving only the bones encased in the shrunken and wrinkled skin, which latter has the appearance of dressed deer skin or well-tanned chamois. The whole was encased first in a deer-skin robe, then placed into a casket of birch bark neatly and closely sewn together, being apparently almost air-tight. The mummy bore a close resemblance to the Alaskan mummy preserved in the National Museum in Washington, and described by Mr. William H. Dall, in Vol. xxii of "Smithsonian Contributions to Knowledge," 1878, 4to. The reason why this body was interred with so much care, provided with fine and new clothing and accompanied with food, tools and spare garments, must be sought for in the *tender years* of the deceased child, which needed more care and support on its peregrinations toward the future abode of the soul than an adult would require.

The same find is referred to in the article on the Beothuk by Mrs. Blake, and in a correspondence of *The New York Herald* from St. John's, N. F., dated October 23, 1886, where the locality is distinctly specified as being on *Pilley's island*, Notre Dame Bay. That bay may be described as forming the northern part of the Bay of Exploits, one of the old homes of the Red Indian people; the island is situated about 55° 42' Long. west of Greenwich, and 49° 35' Lat. The *Herald* correspondent adheres to the old and mistaken idea that the Beothuks are a branch of the Algonkin family. His statements, not included in the reports of others, are as follows:

“Only a few relics of the Beothuks have been preserved ; they are either in private hands, or on exhibition in the Newfoundland Museum. * * * In the Pilley island excavation the skull of an adult was found in an excellent state of preservation. It has the characteristics of the skull of a savage, but it is well shaped and pretty well developed in the intellectual region * * * and proves that the ‘Bethuks’ were by no means of a low type. * * * Only three bones of the skeleton were found along with the skull. * * * But the greatest curiosity is the nearly perfect skeleton of a young ‘Boethic’ nine or ten years of age. The body had been wrapped in birch bark, doubled together, laid on its side and covered with a heap of stones ; * * * it has somewhat the appearance of a mummy. The skull is detached from the body, the vertebræ of the neck having been destroyed or removed. It is well shaped and in a good state of preservation. In addition, there are in the collection specimens of beautifully finished arrow-heads, small models of canoes made of birch bark, bone ornaments, * * * which, according to the Indian custom, had been buried with the dead.”

Small objects made by this people, especially *bone carvings*, have lately come into Mr. Howley’s possession which attract attention through their peculiar form and nice finish. He thinks they were used as pendants to their deer-skin dresses, and all have some rude design carved upon either side. Many of them are simple flat pieces, either square or cut obliquely at the lower ends ; others have from two to four prong-shaped ends :



Perforated circular pieces of bone and shell accompanied the above carvings, also some red ochre tied up in small packages encased in birch bark, and some neatly made birch-bark cups of an oval pattern and red-ochred. Also a small iron knife and tomahawk with wooden handles. Some of the above articles manufactured of bone apparently represent the human frame.

What Mr. Howley learned on the Bay of Exploits about the peculiarities of *Shanandithit* was the following : When any of the Micmacs came near her during her stay with Peyton and his family, she exhibited the greatest antipathy toward any of them, especially toward one Noël Boss, whom she greatly dreaded. Mr. Peyton stated that, whenever he or even his dog appeared near the house, Shanandithit would run screeching with terror towards him and cling to him for protection. She called him *Mudty Noël* (“Wicked Noël”), and stated that he once fired at her across the Exploits river, wounding her in the hips and legs, as she was in the act of cleaning venison. In proof thereof she exhibited several shot wounds at the spots referred to, and W. E. Cormack confirms this statement. The

enmity between the two tribes must have been at a high pitch to prompt a man to perform such an act against a defenseless woman.

Micmac tradition states, however, that in earlier times a better feeling existed between the two peoples. The Red Indians certainly were on good terms with the "Mountaineers" or Naskápi of Labrador, whose language is of the same family as that of the Micmacs.

The above anecdote fully proves that Shanandithit became acquainted with individuals of the Micmac tribe, and this explains why Cormack has so many Micmac terms mixed with his Beothuk words. He was unable to distinguish the ones from the others. Mudty, "bad," is a Micmac, not a Beothuk word.

A CAPTURE FOLLOWED BY A WEDDING.

The capture of another Beothuk woman is related at length in the following traditionary account, which Rev. Silas Tertius Rand, of Hantsport, Nova Scotia, sent me in August, 1886. The event may have occurred as early as the beginning of the nineteenth century, for Mr. Rand heard it from an aged woman of Hantsport, Mrs. Nancy Jeddore, and she heard it from her father, Joseph Nowlan, who died about A. D. 1870, ninety-five years old. Nowlan had at one time stayed with the family of which that Beothuk woman was the mother and mistress, in Newfoundland, and had also lived long with the Eskimos. His regular home was in Nova Scotia, at St. Margaret's Bay, on the side of the Atlantic ocean.

The history of this woman is rather extraordinary, and with serious people I might incur the peril of being regarded as pitching into the domain of romance. But to avoid all suspicion, I shall transcribe the account with the very words of my correspondent, who made use of the same provincialisms, which have served in delivering the "story" to him. The absence of the Beothuk woman's name is a great deficiency in the tale. Some of the more learned remarks will be readily recognized as additions made by Mr. Rand, whose works prove him to have been a studious expounder of the Micmac grammar and lexicon (died October 4, 1889).

"The Micmacs have been in the habit of crossing over to Newfoundland to hunt 'time out of mind.' They called it Uktakumcook, *mainland*; so they supposed at the time when the name was given that it was not an island. Still it is as good or perhaps better than the silly and untruthful *long* name Newfoundland. The Micmacs could never 'scrape acquaintance' with the Indians of the *other tribe* there. Still, they found them *out*, also their *red* custom (their skin was quite white) and their power of magic, by which they became aware of the distant approach of strangers, when they fled on their snowshoes for their lives. But once three young hunters from 'Micmac-Land,' Meghum-ahghee, came upon three huts belonging to them, which were built up with logs around a 'cradle hollow,' so as to afford protection from the guns of the foe. These huts had just been deserted, but the three men gave chase, came as near to the

fugitives as to hail them and make signs of friendship, which were left unheeded. On and on they pursued—one of the young women of the party snapped the strap of the snowshoes and had to sit down and repair it. Her father came back, assisted her and they fled again; but the mended strap failed a second time. The poor girl shrieked with fright; she was left and overtaken. She could not be induced to go with her pursuers; so they constructed a small wigwam and remained on the spot a day or two. At first, she touched no food for days; then her fear relented in regard to one of the young men, and starting out again with the hunting party, -clung to that youth who had first won her confidence. This she showed by keeping him between her and all the others. After staying two years with the Micmac people she acquired their language and was married to that same young man. She often recounted the eventful story of her life, and conversed with Nancy Jeddore's father on the circumstances connected therewith, after she had become the mother of a family."

A correction of a former statement needs to be inserted here. The Hudson Bay Company never had control of Newfoundland, but it was a number of English merchants who retarded settlement in the interior. The immense tracts and forests of the interior were given up to the deer, bears, foxes, wolves, and to a few straggling Micmac hunters, whereas the entire white population was *compelled* to live along the sea-coast.

Mr. Howley having favored me with more particulars about these firms, I would state first that these merchants were chiefly *fish dealers*, and that they purchased furs only incidentally. Even now fish is the chief article of trade with them. There are but few of these *old* firms now in existence, and of these, Newman & Co.'s establishment at Harbor Button, Fortune Bay, and Gaultor's, in Hermitage Bay, south side of the island, are probably the oldest. Shide & Co. once ruled supreme in Notre Dame Bay during the first half of this century, and to their employés is ascribed the cruel treatment of the last Beothuk Indians. But things are now assuming a different aspect, and the present mercantile firms no longer oppose the opening up of the country, for a railway act together with a loan act has lately passed the legislature. The railway is now being constructed, and will be of best service for opening the lands for settlement.

THE JURE VOCABULARY.

While engaged in surveying the Bay of Exploits during the summer months of 1886, Mr. Howley became acquainted with Mrs. Jure, then about seventy-five years old, who once had been the fellow-servant of Shanandithit, or Nancy, at Mr. John Peyton's, whose widow died about the close of the year 1885. Mrs. Jure was, in spite of her age, hale and sound in body and mind, and remembered with accuracy all the little peculiarities of Shanandithit, familiarly called "Nance." Many terms of Beothuk learned from Nance she remembered well, and at times was

complimented by Nance for the purity of her pronunciation ; many other terms were forgotten owing to the great lapse of time since 1829. Mr. Howley produced his vocabularies and made her repeat and pronounce such words in it as she could remember. Thus he succeeded in correcting some of the words recorded by Leigh and Cormack, and also to acquire a few new ones. He satisfied himself that Mrs. Jure's pronunciation must be the correct one, as it came directly from Shanandithit, and that its phonetics are extremely easy, much more so than those of Micmac, having none of the nasal drawl of the latter dialect. She also pronounced several Micmac words exactly as Micmacs pronounce them, and in several instances corrected Mr. Howley as to the mistranslation of some Beothuk words. The twenty-three words which Mr. Howley has obtained from this aged woman embody nine new ones ; he repeated all of them to his brother, Rev. Dr. M. F. Howley, P. A., and I received a second copy of the list written by that gentleman, having the words accentuated. This enabled me to add in parentheses their true pronunciation and wording in my scientific alphabet.

THE MONTREAL VOCABULARY.

Although this is a misnomer, I shall designate by it another copy or "recension" of the W. E. Cormack vocabulary which I obtained from Rev. Silas T. Rand, of Hautsport, N. S., on September 1, 1885. It was accompanied by the following remarks :

"Sir William Dawson, my excellent friend,* sent me this list of Beothuk words some years ago, and I had to return his copy to him. There were copyist's mistakes in it, *u* for *a*, *u* for *n*, etc. I don't remember the name of the man who took the vocabulary, nor that of the woman who gave it to him. But I remember that the woman was said to have married a man of another tribe, and that she was the last of the race and the only one of the race ever *tamed* (to use the Indian term). She cannot have been Mary March."

This vocabulary contains 228 items, including the numerals and names of months; the words are syllabicated, and begin with capital letters. The copy before me was written by a scribe who evidently did not realize the importance of the document, for even the English significations are, in part, faulty, as *anus* for *arms* (*memayet*), *calle* for *cattle*, *celp* for *cup*, *tick-leeve* for *ticklas* (*gotheyet*), on page 419, and others. The letter *u* is often put instead of *n*, *l* for *t*, *o* for *a*, *t* for *k*, *r* for *z*, *e* for *c*, and *vice versa*, the whole being written in a sloven hand, as all the Beothuk vocabularies are which I have seen. The manuscript has *haddabothie body* instead of *haddabothie*, *molheryet cream jug* for *motheryet*, *adademiuk spoon* for *adademiute*, *jigganisut gooseberry* instead of *jiggamint*; but, in many instances, appears to have a more original form preferable to the one copied by Mr. Howley, which I have utilized, as in *giwashuwet bear* for *gwashuwet*,

* Principal of McGill College, Montreal.

atho-onut *twenty* for dtho-onut, and in some instances has two words for one English term, as in *ankle* moosin, and *gei-je-bursut*; (to) *bite* boshoodik or boshwādit; *boat* and *vessel* adothe, or odeothyke; and what will be found under *head, man, moon, stockings, sun, teeth, woman, woodpecker*.

This vocabulary is arranged alphabetically after the English terms, which stand *before* their Beothuk equivalents, and contains many terms new to us, which corroborates the supposition previously advanced by me, that the original Cormack vocabulary must have been more extensive.

To insert all the two hundred and twenty-eight terms of this new "recension" of the Cormack collection *in bulk* into the list to be given below, would have the result of increasing the confusion already existing in the wording of the Beothuk terms. Therefore, I have omitted not only those terms which are written *alike* to the terms which stand first in my list of 1885, pp. 415-424, but also those which rest upon an evident error of the copyist, as *mamiruateek houses* for *manmateek*, *berroieh clouds* for *berroieck*, *moccas elbow* for *moccus*, etc.

It is probable, that W. E. Cormack made several copies of his vocabulary himself, which differed among each other, or were written in an illegible hand; this would explain many of the "lectiones variæ" which now puzzle the Beothuk student, and cause more trouble to him than it does to edit a Roman or Greek author from the mediæval manuscripts with all their errors and mistakes.

THE CLINCH VOCABULARY.

A vocabulary of Beothuk has just come to light, which appears to be, if not more valuable, at least older than the ones investigated by me heretofore. It contains one hundred and twelve terms of the language, many of them new to us. It was obtained, as stated, by the Rev. John Clinch, a minister of the Church of England, and a man of high education, stationed as parish priest at Trinity, in Trinity Bay, Newfoundland. The original is contained in the "Record Book," preserved in the office of Justice Pinsent, D.C.L., of the Supreme Court at Harbor Grace, and it has been printed in the *Harbor Grace Standard and Conception Bay Advertiser*, of Wednesday, May 2, 1888, some biographic and other notes being added to it in the number of May 12.

Among these the following will give us a clearer insight into the question of authenticity of Clinch's vocabulary. John Clinch was born in Gloucestershire, England, and in early youth studied medicine under a practitioner at Cirencester, where he became a fellow of Dr. Jenner, who discovered the celebrated specific against small-pox. In those times, no law compelled a man to undergo examinations for diplomas; so Clinch migrated to Bonavista, Newfoundland, and established himself there in 1775 as a physician, but in 1783 removed to Trinity. Besides his practice, he conducted services in church, was ordained deacon and priest in London, in 1787, then worked over thirty years at Trinity in his sacred calling.

until his death, which must have occurred about 1827. He has the merit of introducing vaccination upon that island, and there are people living now who were vaccinated by him. He was also appointed to judicial charges.

Simultaneously with Mr. Clinch, a Beothuk Indian stayed in that town, known as John August. Tradition states that he was taken from his mother when a child and brought up by a colonist, Jeffrey G. Street. He then remained in Street's house as a faithful and intelligent servant, and when arrived at manhood was entrusted with the command of a fishing smack manned by whites. Frequently he obtained leave to go into the country, where he probably communicated with his tribe. The parish register of Trinity records his interment there on October 29, 1788.

As there is no other Beothuk Indian known to have resided among white people of Newfoundland at that time, it is generally supposed that Mr. Clinch, who lived there since 1783, obtained his collection from none else but from John August. The selection of words differs greatly from that in Leigh's vocabulary, but the identity of a few terms, which are quite specific, as *hiccup*, *shaking hands*, *warming yourself*, induces Mr. Howley to believe that he had Clinch's vocabulary before him. One item in Clinch's list, "Ou-*bec* : *her own name*," seems to indicate that it was obtained from a female. Indeed, in 1803, a Beothuk woman was captured, presented to Governor Gambier, and subsequently sent back to her tribe. Mrs. Edith Blake, in her article, "The Beothuks," gives a description of her and of her presence at a social meeting at the Governor's house, at St. John's.

I have obtained a copy of the printed vocabulary through Mr. Howley. It was full of typographic errors, and these were corrected by him with the aid of a copy made of the original at Trinity by Mrs. Edith Blake, who took the greatest pains to secure accuracy. The "Record Book" states that Rev. Clinch obtained the vocabulary in *Governor Waldegraves' time*, and the volume which contains it embodies documents of the year 1800; this date would form an argument against the supposition, that it was obtained from the female captured in 1803. Below I have reproduced all the terms of this vocabulary, as it surpasses all the others in priority, though perhaps not in accuracy. The words are all syllabicated, but none of them shows accentuation marks; I have printed most of them in their *syllabicated* form.

Capt. Robinson has consulted and partly copied the Clinch vocabulary, as will be readily seen by a comparison of the terms in both.

THE THREE VOCABULARIES COMBINED.

Abbreviations.—CM.: The W. E. Cormack vocabulary from a Montreal copy of the manuscript.

J.: The Jure vocabulary.

No letter: The Clinch vocabulary.

Words in parentheses contain the transcription of vocables into my scientific alphabet.

- abenick *gaping*, CM.
 abideeshook *domestic cat*, CM.
 abus-thib-e *kneeling*.
 adayook *eight*; ee-adajook *eighteen*, CM.
 adi-ab *wood*.
 adjeich *two*; ee-ajike *twelve*, adjeich atho-onut *twenty-two*, CM.
 adothe or odeothyke *boat, vessel*, CM.
 agamet *buttons and money*, CM.
 ah-wadgebick, awadgebick (ā'wā-dshibík), *middle finger*, J.
 amshut or yamyess *get up*, CM.; cf. kinnup.
 anaduck *sore throat*, CM.
 arrobauth *blood*; ashabooutte or ig-gobauth (for izzobauth) *blood*, CM.
 atho-onut *twenty*; adjeich atho-onut *twenty-two*, CM.
 bashedtheek *six*; ee-beshedtheek *sixteen*, CM.
 bay-sot, bāzot, besot, besut, *to walk*, J.
 beathook *Red Indian*, CM.
 beteok *good night*, CM.
 boas-seeek *blunt*, CM.
 bobodfish *sea pigeon*, J.; bohbidish *pigeon, black guillemot*, CM.
 boddebmoot *woman's bosom*, CM.
 boo-it, bult (bū-it), *thumb*, J.
 boshoodlk or boshwādit *to bite*, CM.
 botonet - onthermayet *teeth*, CM. (onthermayet alone means *teeth*; cf. below).
 buggishamā'n *man*, J.; bukashman or bookshimōn *man*, CM; push-aman *man*.
 buggishamí-h *boy*, J.; bugasmeesh *white boy*, CM.
 chee-a-shit *groaning*; cheasit, CM.
 chee-thing *a walking stick*.
 cobthun-eesamut *January*, CM.
 co-ga-de-alla *leg*.
 coosh *lip*.
 corrasoob *sorrow*; snow (snow, by confounding it with kausussa-book ?).
 cowasazeek *July*, CM.
 cusebee *louse*; casebeet, CM.
 cush *nails*.
 dabseek *four*; ee-dabseek *fourteen*, CM.
 deshudodoick *to blow*, CM.
 deu-is *sun or moon* (doubtful).
 dis-up *fishing line*.
 dogemat or ashoog-ing (Howley: ash-vog-ing) *arrow*, CM.
 drúm-met, drúm-mēt (drúm't), *hair*, J.; don-na (Clinch).
 ebauthoo *water*; ebanthoo, CM.
 eemommoos, ímmawmoose (íma-mūs), *woman*, J.
 eemommooset, ímmomoosét (íma-muset), *girl*, J.
 eewo-in, éwoin (i'wo-in), *knife*, J.; yew-oin *a knife*.
 ejeedowéshin, edgedoweshin (edshidowéshin), *fowl*, J.
 ejibidinísh *silk handkerchief*, CM.
 emeethook *dogwood*, CM.
 ersh-bauth *catching fish*.
 eunno *go out*, CM.
 eve-nau *feathers*.
 gei-je bursūt; see moosin.
 gíggaremmnet *net*, CM.

giwashuwet *bear*, CM.
 gosset *stockings*; gasaek, CM.
 gothieget *ticklas*, CM.
 gown *chin*, CM.
 gun or guen *nose*, CM.
 hadda-bothy *body*.
 hadibiet *glass*, CM.
 hados-do-ding *sitting*.
 hanamait *spoon*.
 han-nan *a spear*; first letter uncertain.
 ha-the-may *a bow*.
 hedy-yan *stooping*.
 hods-mishit *knee*.
 hod-thoo *to shoot*.
 hod-witch *fool*.
 hurreen and huz-seen *a gun*.
 luzza-gan *rowing*.
 ii-be-ath *yawning*.
 io-ush-zath *stars* (doubtful).
 is-shu, izhu, ishu (i'zhu), *make haste*,
 J.
 ite-ween *thigh*.
 jib-e-thun (or, iib-e-thun) *a trap or gin*.
 jigganisut *gooseberry*, CM.
 yamyess; see amshut.
 yaseek *one*; ee-yagiesk *eleven*, CM.
 yeothoduck *nine*; ee-yeothoduck
nineteen, CM.
 yew-one *wild goose*.
 yew-why *dirt*.
 keathut; gorathun (obj. case) *head*,
 CM.; he-aw-thou *head*, ke-aw-
 thon *your head*.
 kess-yet *a flea*.
 king-able *standing*.
 kinnup, kinup, *get up*, J.
 koo-rae *lightning*; *fire*.
 koothabonong - bewajowite *February*,
 CM.
 kuis; mangaronish *sun*, CM.; kuis
watch, CM.
 kuis and washewnishite *moon*, CM.
 mady-u-a *leaves*.
 magorm *deer's horns*, CM.
 mamasheek *islands*, CM.
 mam-isutt *alive*, CM.

mamegemethin *shoulders*, CM.; mo-
 mezabethon *shoulder*.
 mammadronitan *lord bird*, CM.
 mammasamit *dog*, J. (mammavít
 is incorrect); mammasareet, ma-
 moosernit *dog*, CM. (*reet* false
 for *mit*).
 mamoosemich *puppy*, CM.
 manarooit *blanket*, CM.
 mangaronish; see kuis.
 manjebathook *beard* (on page 421 :
bread, which is probably false ;
 see annawhadya), CM.
 mau-he-au-thaw *crying*; cf. su-au-
 thou.
 memajet *anus*, CM. (false for *arms*).
 memet *hand*, CM.; memen (obj.
 case) *hands and fingers*; meman
 momasthus *shaking hands*.
 me-ma-za *tongue*.
 menome *dogberries*.
 me-roo-pish *twine, thread*.
 midy-u theu *sneezing*.
 mithie *coal*.
 mi-a-woth *flying*; meaoth *flying*, CM.
 mis muth *ear*.
 moadamütt *to boil, as dinner*, CM.
 mom-au *a seal*.
 mome-augh *eyebrow*.
 moocus *elbow*.
 moosin and gei-je-bursüt *ankle*, CM.
 mowgeenúek, mougenuk (maud-
 shinúk), *iron*, J.; mowageene
iron.
 muddy-rau *hiccups*.
 mud-ty *bad* (dirty); mudeet *bad* (of
 character).
 mush-a-bauth *oakum* or *tor*.
 nethabete *cattle*, CM.
 nine *knife*, CM. (false for u-ine,
 yewoin).
 ninejeek *five*; ee-ninezeek *fifteen*,
 CM.
 nō-mash-nush *scalping*.
 now-aut *hatchet*.
 obodfish, obbodfish, *cat*, J.; obditch *a*
beast; cf. abideeshook.

- obosheen *warming yourself*.
 obseedeck *gloves*, CM.
 odasweet-eeshamut *December*, CM.
 od-au-sot *rolling*.
 oddeesamick, ödd-essämick (odesä-mík), *little finger*, J.
 odemet *ochre*, CM. (ochre mixed with oil, emet, Howley).
 onnus, onnūs (o'nēs), *forefinger*, *index*, J.
 oodzook *seven*; ee-oodyook *seventeen*, CM.
 oregreen (?) *scissors*, CM.
 oreru *ice*, CM.; cf. ozeru.
 osarate *rowing*, CM.
 ösweet (ö'swit) *deer*, J.; osweet, CM.
 Ou-bee (nom. pr. fem.) "*her own name*."
 ou-gen *stone*.
 ou-ner-mish *a little bird* (species of?).
 outhermay *teeth*.
 ow-the-je-arra-thunum *to shoot an arrow perpendicularly*.
 pa-pa de aden *a fork*.
 pau-shee *birch rind*; *paper*.
 peatha *fur*, *hair of beast*.
 pedth-ae *rain*.
 pe-to-tho-risk *thunder*.
 pig-a-thee *a scub*.
 pis-au-wau *lying*.
 podibeac *oar*, CM.; poodybe-ac *an oar*.
 poopusrat *fish*.
 poorth *thumb*; cf. boad.
 popa-dish *a large bird* (species of?).
 posson *the back*.
 poss-thee *smoke*; cf. baustdic.
 pug a-thuse *beating*; pug a-tho *throwing*.
 pug-a-zoa *eating*.
 pug e-non *to break a stick*.
 puth-u-nuth *sleep*.
 shabathooret *trap*, CM.
 shamye *currants*.
 shansöe *ten*, CM.
- shaub-ab-un-o *I have to throw your trap*.
 shau-da-me *partridge berries*.
 shebohowit; sheebuint *woodpecker*, CM.
 she-both *kissing*.
 shēdbasing *upper arm*, CM.
 she-ga-me *to blow the nose*; shegamik, CM.
 shemabogosthue *moskito* (black fly), CM.
 shendeek (or sheudeek ?) *three*; ee-shaedeek *thirteen*, CM.
 shisth *grass*.
 shucodimít *Indian cup*, CM.
 sou-sot *spruce rind*.
 stioцена *thumb*, CM.
 su-au-thou *singing*.
 su-gu-mith *bird's excrement*.
 susut *fowl*, *partridge*.
 tapanthook *canoe*, CM.; cf. thub-a-thew.
 tedesheet *neck*.
 the-oun *the chin*; cf. gown.
 thub-a-thew *boat or canoe*.
 thub-wed gie *dancing*.
 tis eu-thun *wind*.
 traw-na-soo *spruce*.
 tus-mug *pin*; tus-mus *needle*.
 tu-wid-yie *swimming*.
 waine *hoop*, CM.
 washeu *night*, *darkness*, CM.
 wasumaw - eeseek *April, June, September*, CM.
 washewnishie; see kuis and washeu.
 weshemesh *herring*, CM.
 who-lsh-me *laughing*.
 widdun (wídun or wídän), *asleep*; also euphemistically for *dead*.
 woodrut *fire*, CM.
 wothamashet *running*, CM.; wothamashie *running*.
 wooth-yan *walking*.
 wyablek (wáyubik) *ring-finger*, J.
 zatrook *husband*, CM.
 zoswek *partridge* (willow grouse), CM. (same word as susut).

REMARKS ON SINGLE TERMS.

The ending -bauth occurs so frequently that we may have to consider it as a suffix used in the derivation of substantives; thus we have, *e. g.*, izzo-bauth *blood*, ersh-bauth *catching fish*, mushabauth *oakum, tow*.

emamoose *woman*, emamoset *child, girl*, resemble strongly the following Algonkin terms: amemens *child* in Lenape (Barton), amosens *daughter* in Virginian (Strachey, Vocab., p. 183). Ama'ma is *mother* in the Greenland Inuit.

The sound *l* occurs but four times in the words which have come to our notice: adolhtek, lathun, messiliget-hook, nadalahet. In view of the negligent handwriting in which all of these vocabularies have reached us, it is permitted to doubt its existence in the language.

menome *dogberries* is a derivative of manus *berries*. mamoose *whortle-berries*, Rob., is perhaps misspelt for manoose. Cf. min *grain, fruit, berry*, in all Eastern Algonkin dialects.

ozeru, ozrook, *ice*; E. Petitot renders the Montagnais (Tinné) ezogé by "gelée blanche" (*frost*), t'en-zure by "glace vive." The resemblance with the Beothuk word seems only fortuitous.

poopusrat *fish* is identical with bobboosoret *codfish* (or *bacalaos*, Mscr.).

pug-a-zoa *eating*; the latter probably misspelt for *beating*.

stioeena *thumb*, CM., is misspelling of itweena, which means *thigh*, not *thumb*.

The new ethnologic and linguistic facts embodied in this "Third Article" do not alter in the least the general results which I deduced from my two previous articles and specified in "Proceedings" of 1886, pp. 426 to 428. On the contrary, they corroborate them intrinsically and would almost by themselves be sufficient to prove that the Beothuk race and language were entirely *sui generis*. By the list contained in this "Third Article" the number of Beothuk vocables known to us is brought up to four hundred and eighty, which is much more than we know of the majority of other American languages and dialects.

The violent hatred and contempt which the Beothuks nourished against all the races in their vicinity seems to testify by itself to a radical difference between these and the Algonkin tribes. The fact that we know of no other homes of the Beothuk people than Newfoundland, does not entitle us to conjecture, that they were once driven from the mainland opposite and settled as refugees upon the shores of that vast island. It is more probable that this race anciently inhabited a part of the mainland *simultaneously* with the island, which would presuppose that the Beothuks were then more populous than in the historic period. Numerous causes may account for the fact that we do not notice them elsewhere since the beginning of the sixteenth century: fragmentary condition of our historic knowledge,

rigorous colds, epidemics, want of game, famine, infanticide, may be wars among themselves or with strangers. Some of these potent factors may have coöperated in extinguishing the Beothuks of the mainland, from whom the island Beothuks must have once descended—while the tribes settled upon Newfoundland may have increased and prospered, owing to to a more genial climate and other physical agencies.

ENGLISH-BEOTHUK VOCABULARY.

- alive* mām-isutt.
ankle; see moosin.
anus; see memajet.
April wasumaw - eeseek.
arm, upper, shēdbasing.
arms memajet.
arrow; see dogemat.
asleep wi'ddun.
bad mud-ty.
back, the, posson.
beard; see manjebathook.
bear giwashuwet.
beast; see obodfish.
beast, hair or fur of, peatha.
beating pug-a thuse.
birch rind pau-shee.
bird, a little (not specified), ou ner-mish.
bird, a large (not specified), popa-di-h.
bite, to, boshoodik.
black guillemot; see sea pigeon.
blanket munaroot.
blood arrobauth.
blow, to, deshudodolck.
blow the nose, to, she-ga-me.
bosom, woman's, boddebmoot.
blunt boas-seek.
boat adothe, thub-a-thew; see canoe.
body hadda bothy.
boil, to, v. trans., mondamūt.
bow ha-the-may.
boy buggishamfish.
break a stick, to, pug-e-non.
buttons ngamet.
canoe tapaithook; thub-a-thew; see boat.
cat, domestic, abideshook; obbodfish.
cattle nethabete.
catching fish ersh-bauth.
chin gown, the-oun.
coal mithie.
crying mau-the-au-thaw.
currants shamye.
dancing thub-wed-gie.
darkness washeu.
dead wi'ddun.
December odasweet - eeshamut.
deer ōsweet.
deer's horns magorrm.
dirt yew-why.
dirty mud-ty.
dog; see mammasamīt.
dogberries menome.
dogwood emeethook.
ear mis-muth.
eating; see pug-a-zoa.
eight adayook.
eighteen; see eight.
elbow moocus.
eleven; see yaseek.
excrement of bird su-gu-mith.
eyebrow mome-augh.
feathers eve-nau.
February koothabonong - bewajo-wite.
fifteen; see ninejeek.
fingers; see memet.
finger, middle, ah-wadgebick.
fire woodrut; koo-rae.

fish poopusraut.
fishing line dis-up.
five ninejeek.
flea, a, kess-yet.
fly, to, mi-a-woth.
fool hod-witch.
fork, a, pa-pa-de-aden.
forefinger onnus.
fourteen ; see dabseek.
four dabseek.
fowl ejeedowéshin ; susut.
fur peatha.
gaping abenick.
get up amshut ; kinnup.
gin, a ("a trap or gin"), jib-c-thun.
girl cemommooset.
glass hadibiet.
gloves obseedeek.
good night beteok.
gooseberry jigganisut.
go out euano.
grass shisth.
groaning chee-a-shit.
grouse ; see zosweet.
gun, a, hurreen.
hair drúmmet.
hand memet.
handkerchief of silk ejibidinish.
hatchet now-aut.
head ; see keathut.
herring weshemesh.
hiccups mudy-rau.
hoop waine.
husband zatrook.
ice oreru ; ozeru.
I have to throw your trap shaub-ab-un-o.
index onnus.
Indian cup shucodimít.
iron ; see mowgeenúck.
islands mamasheek.
January cobthun - eesamut.
June wasumaw - eeseek.
July cowasazeek.
kissing she-both.
knee hods-mishit.

kneeling abus-thib-e.
knife ; see eewo-in, nine.
laughing who-ísh-me.
leaves mady-u-a.
leg co-ga-de-alla.
lightning koo-rae.
lip coosh.
little finger oddesamick.
lord bird mammadronitan.
louse eusebee.
lying pis-au-wau.
man buggishamā'n.
make haste is-shu.
money ; see buttons.
moon deu-is ; kuis.
moskito shemabogosthue.
nails cush.
neck tedesheet.
needle tus-mus.
net giggaremanet.
night washeu.
nine yeothoduck.
nineteen ; see nine.
nose gun, guen.
oakum mush-a-bauth.
oar podibeac.
ochre odemet.
one yaseek.
Oubee ; nom. pr. fem.
paper pau-shee.
partridge susut ; zosweet.
partridge berries shau-da-me.
pigeon ; see sea pigeon.
pin tus-mug.
puppy mamoosemich.
rain pedth-ae.
Red Indian beathook.
ring-finger wyabick.
rolling odausoot.
rowing huzza-gan ; osarate.
running wot amashet.
scab pig-a-thee.
scalping no-mash-nush.
scissors ; see ore-green.
seal, a, mom-au.
sea pigeon bobodísh.

September wasumaw - eeseek.
seven oodzook.
shaking hands; see memet.
shoot, to, hod-thoo.
shoot, to, an arrow perpendicularly,
 ow-the-je-arra-thunum.
shoulder; see mamegemethin.
singing su-au-thou.
sitting hados-do-ding.
six bashedtheek.
sixteen; see *six*.
sleep puth-u-auth.
smoke poss-thee.
sneezing midy-u-theu.
snow; see corrasoob.
sore throat anaduck.
sorrow corrasoob.
spear; see han-nan.
spoon hanamait.
spruce traw-na-soo.
spruce rind sou-sot.
standing king-abie.
stars io-ush-zath.
stockings gosset.
stone on-gen.
stooping hedy-yan.
sun kuis; den-is (?).
swimming tu-wid-yie.
teeth outhermay; see botonet.
ten shansee.

ticklas gothieget.
thirteen; see *three*.
thigh ite-ween.
tongue me-ma-za.
tow or oakum; see *oakum*.
thread me-roo-pish.
three shendeek.
throwing; see pug-a-thuse.
thumb boo-it, poorth; see stioeena.
thunder pe-to-tho-risk.
trap, a, jib e-thun, shabathooret.
twelve; see *two*.
twenty atho-onut.
twenty-two; see *two*.
twine me-roo-pish.
two adjieich.
vessel adothe.
walk, to, bay-sot; wooth-yan.
walking stick chee-thing.
warming yourself obosheen.
watch, a, kuis.
water ebauthoo.
wild goose yew-one.
willow-grouse zosweet.
wind tis-eu-thun.
woman eemoumoos.
wood adi-ab.
woodpecker shebohowitz.
yearning ii-be-ath.
your, in: "your head;" see keathut.

The Eye, Ocular Muscles and Lachrymal Glands of the Shrew-mole
(Blarina talpoides Gray).

By John A. Ryder.

(Read before the American Philosophical Society, January 3, 1890.)

As far as I am aware, the minute anatomy of the eyes of the American Soricidæ or shrew-mole has been but little studied. Recently I have had an opportunity to obtain the eyes of the short-tailed shrew-mole, *Blarina talpoides*, and thinking their anatomy might present something novel, they were cut into series of sections. These disclosed the peculiarities to be mentioned later.

The eyes were dissected out, and, as the sequel proved, together with the uninjured lachrymal glands and ocular muscles.